

village, called Rirā, still exists as a hamlet of the modern town. It belonged to a family of Jāts; but their estate was transferred by sale to the temple Pāndas, who also enjoy an endowment of four other villages rent free, a grant from Sindbia. They are all descendants of the Bairāgi by whom the image was produced, and are by caste Ahivāsīs, a singularly low and illiterate pseudo-Brahmanical tribe, who as it would seem are not known in any part of India beyond the Mathurā district. The name is said to be derived from the great serpent (*ahi*) kāliya, and they represent the village of Sanrakh, near the Kāli-mardan Ghāṭ at Brindā-ban, as their first home.

*Note.*—The interesting temple of Hari-deva at Gobardhan was in perfect preservation, excepting only the loss of its two towers, till the end of the year 1871. The roof of the nave then began to give away, and now has entirely fallen in, all save one compartment, which happily remains as a guide to the architect, in case a restoration should be undertaken. Funds for the work are not altogether wanting, as there is now in the local treasury a deposit of more than Rs. 3000 available for the purpose. This sum arises from the rents of the mu'āfi village of Bhagosa, a permanent endowment, with regard to which, after long dispute, the Civil Court has decided that it must be expended strictly on the maintenance of the temple and its services, and cannot be appropriated by the shareholders to their own private uses. It could not be devoted to a better purpose than the repair of the fabric; and in case of want of unanimity among the shareholders a further order of the Court to that effect is all that is required.

*On a new king of Bengal (Alauddin Firuz Shāh), and notes on the Husaini kings of Bengal and their conquest of Chātṡgāon (Chittagong).*  
—By H. BLOCHMANN, M. A., Calcutta Madrasah.

Some time ago, Mr. Walter M. Bourke sent me two Arabic and Persian Inscriptions from Kalnah, on the Bhāgirathī, one from a ruined mosque, and the other from the Dargāh of a saint of the name of Shāh Majlis. The latter inscription has not been deciphered, the stone being worn away; but the name of Husain Shāh was legible. The former, of which a yellowish impression had been taken, revealed the name of a new king. It was, however, too unclear to admit of more than a tentative reading, and I was fortunate to obtain, in June last, two clear black impressions. The stone of this valuable inscription, I am informed, lies on the ground in front of a ruined mosque, and is, like all inscriptions in this part of the country, of black basalt. The mosque, called the 'Shāhī Masjid,' lies outside Kalnah, about half a mile from the river, and is overgrown with jungle. Occasionally prayers are read in it, and the *Khādims* in charge hold a few bīghahs of land. The Dargāh, mentioned above, is called 'Shāh Majlis Astānah,' lies also near the river, and is said to be under the Mutawalliship of the Mahārājah

of Bardwán. It consists of a vault and a masjid, and is frequented by numerous pilgrims. The only information regarding Sháh Majlis (an Afghán name) is that he fought with the Hindús and died a martyr,—a legend repeated in almost every Ástánah in Lower Bengal.

The inscription is—

بني هذا المسجد الجامع في زمن الملك العادل علاؤالدنيا والدين ابو المظفر  
فيروز شاه السلطان بن نصرة شاه السلطان خلد ملكه و سلطانه بنا كرد ملك المعظم  
و المكرم الغمسن خان ملك سرلشكر و وزير سلمه الله في الدارين مؤرخا في الغرة  
من شهر المبارك رمضان سنة تسع و ثلاثين و تسعمائة ۱۱

This Jami' Mosque was built in the time of the just king 'Aláuddunyá waddín Abul Muzaffar Fírúz Sháh, the king, son of Nuçrat Sháh, the king—may God perpetuate his kingdom and rule! Erected by the great and generous Malik, Ulugh Masnad Khán Malik, commander and Vazir,—may God preserve him in both worlds! Dated, 1st day of the blessed month of Ramazán, 939, [27th March, 1533].

This important inscription proves the existence of a new king, and helps us to correct the histories as far as the death of Nuçrat Sháh is concerned. A few other valuable inscriptions of kings of the same dynasty having been received by the Asiatic Society, I have used the opportunity to put them together, and append a few notes on the chronology of the reigns of Husain Shah and his descendants. As they are Sayyids, they may be conveniently called 'the Husainí Dynasty.'

Anticipating the results arrived at below, we have the following genealogical tree—

'Aláuddín Husain Sháh, son of Sayyid Ashraf ul-Husainí, 899 to 929, A.H.

1. Dányál, invades Asám in 904, and perishes.	2. Náçiruddín Nuçrat Sháh (or Naçib Sháh), 929 to 939 (murdered)	3. Ghiásuddín Mahmúd Sháh, 940 to 944; dies in 945.
	↓ 'Aláuddín Fírúz Sháh, 939, (murdered by Mahmúd Sháh).	↓ Two sons, killed by Jalál Khán.

Mr. E. Thomas (Useful Tables, p. 312) has—

A.H.	A.D.	
897	1491	Fírúz Sháh Habshí.
899	1494	Mahmúd Shah, son of Fírúz Sháh.
900	1495	Muzaffar Sháh Habshí.
903	1498	'Aláuddín Husain Sháh, son of Sayyid Asraf.
927	1521	Nuçrat Sháh, son of Husain Sháh.
940	1534	Mahmúd Sháh, son of Husain Sháh.
944	1537	Sher Sháh

In order to explain the discrepancies between the above tree and the years given in Prinsep and all other histories, I shall take the kings singly.

1. *'Aláuddín Husain Sháh.* I have fixed 899 A. H. as the first year of his reign, on the testimony of Marsden's coin (Marsden, p. 576), and I extend it to the beginning of 929. The year 903, given by Prinsep, has been obtained by adding the years assigned by the *Ṭabaqát i Akbarí* and *Firishtah* to Firúz Sháh Hábshi's successors, of whom Mahnúd Sháh is said to have reigned 1 year, and Muzaffar Sháh 3 years 5 months.

Firishtah says, Husain Sháh died in 927, after a reign of 27 years,—so at least in the Lucknow edition, and in the Society's MS. of the *Riyáz-ussalá'ín*, from which Stewart compiled his 'History of Bengal.' The *Riyáz* adds that the length of Husain Sháh's reign is variously given at 24, 27, and 29 years 5 months. Of these three statements, Stewart and Prinsep have taken the first (24 years, from 903 to 927). Firishtah counts 27 years, *i. e.* from 900 to 927. The *Ṭabaqát* seems to take the last (29 years 5 months); for it says that Husain Sháh died in 929 A. H.\* I do not know from which source the *Riyáz* has taken the "29 years 5 months."

Of several unpublished inscriptions of this king, I select the following, which General Cunningham found in Sunnárgháon—

قال الله تعالى انما يعبد مساجد الله من آمن بالله و اليوم الآخر و اقام الصلوة و آتى الزكوة و لم يخش الا الله فعسى اولئك ان يكونوا من المهتدين - قال النبي صلي الله عليه و سلم من بني مسجد افي الدنيا بني الله له سبعين قصرا في الجنة - بني هذا المسجد في عهد السلطان (sir) الزمان وارث الملك سليمان علاؤ الدنيا و الدين ابوالمظفر حسين شاه سلطان خلد الله ملكه و سلطانه و اعلى امره و شانه و اغفر كل لحظة بومانه الخان الاعظم و المعظم اعني خواصخان سرلشكر زمين تبورة و وزير اقليم معظما باد سلعه الله في الدارين مؤرخا في الثاني من ربيع الآخر سنة تسع عشر و تسعمائة ١١

God Almighty says, 'Surely he will build the mosques of God who believes in God and the last day, and who establishes prayer and gives the legal alms, and fears no one except God. Such perhaps shall belong to those that are guided' [Qorán, lxi, 13]. The prophet—may God bless him!—has said, 'He who builds a mosque in this world, shall have seventy castles built for him by God in paradise.'

This mosque was built in the reign of the Sultán of the age, the heir of the kingdom of Solomon, 'Aláuddunyá waddín Abul Muzaffar Husain Sháh—May God perpetuate his kingdom and rule, and elevate his condition and dignity, and render, in every minute, his proof victorious!—by the great and noble

\* MS. 87 of the Asiatic Society's Library, p. 1164. There are two misprints on this very point in the quarto and octavo editions of Stewart's History of Bengal. In the Tables prefixed to the work, 905 is mentioned as the year of Husain Shah's accession; and in Sect. iv, (pp. 109 and 71, resp.), the margin gives A. D. 1489, for 1498.

Khán, namely *Khawáç Khán*, governor of the Land of *Tipúrah* and *Vazír* of the District *Mu'azzamábád*,—may God preserve him in both worlds! Dated, 2nd Rabi' II, 919. [7th June, 1513.]

The inscription contains the phrase *Iqlim Mu'azzamábád*, which Mr. Thomas discusses in his 'Chronicles of the Pathan Kings,' p. 153. The union of *Tripurali* (*Tiparah*) and *Mu'azzamábád* confirms my conjecture that *Mu'azzamábád* belongs to *Sunnárgáou*. The form *تَبْرور* is intended to be Arabic for *تَبْرور*.

The various statements regarding the beginning of *Husain Sháh's* reign are, no doubt, due to the fact that he was a usurper, and that his power, therefore, extended gradually. One source, indeed, makes him murder *Muzaffar* in his palace; but other sources speak of a great struggle, ending in a great battle under the walls of *Gaur*, when *Husain Sháh* was victorious.

Another proof for the correctness of the year 929 lies in the fact that the *Tabaqát* assigns to *Nuçrat Sháh* only eleven years as reigning king.

There is some confusion regarding the real name of *Husain Sháh*. The *Tabaqát* merely calls him 'Aláuddín, the *julús*-name, whilst *Firishtah* calls him *Sayyid Sharíf i Makkí*, *i. e.* *Sharíf from Makkah*; and *Stewart* gives "Sherief Meeca," evidently confirmed by a gratuitous remark of the author of the *Riyázussalátn*, who, as he says, *thinks* that *Husain's* father, or one of his ancestors, might perhaps have been a *Sharíf of Meeca!*\* To make the confusion greater, the *Riyáz* adds that he had seen "in some pamphlet that *Husain Sháh* and his brother *Yúsuf* had come with their father *Sayyid Ashraf Husainí* from *Tirmiz* in *Turkistán*, and having accidentally come to *Bengal* they had settled in the *Rárah* District at *Chándpúr*, where they studied under the *Qází* of the place. When the *Qází* had convinced himself of the nobility of their descent, he gave his daughter to *Husain* in marriage, and introduced him at the court of *Muzaffar Sháh*, who made him *Vazír*." None of the numerous inscriptions and coins of *Husain Sháh* call him *Sayyid Sharíf* or "*Makkí*."

*Prince Dányál*. He is mentioned by *Badáoní* (I, 317) as having met *Sultán Sikandar Lodí* as ambassador from his father *Husain Sháh*, near the town of *Bihar*, in 901 A. H. This is another and independent testimony shewing that *Husain's* reign commenced before 903 A. H., and that he was, in fact, fully established in 901.

*Dányál* is also mentioned in the following inscription which I owe to the kindness of *Maulawí 'Abdul Jabbár*, Deputy Magistrate, *Munger*. The inscription is attached to the eastern wall of the *Dargah* of *Sháh Náfah*,

\* The *Sharíf*, or ruler, of *Makkah*, is called *Sharíf i Makkah*, not *Sharíf i Makkí*. The latter can only mean 'a man of the name of *Sharíf*, born in *Makkah*.'

which lies on an elevated spot, reached by a flight of steps, near the old wall of Munger. At the foot, there are many tombs in a dilapidated state. The *Khadims* of the Dargáh say that when the fort of Munger was built, or rebuilt, Prince Dányál dreamed that a grave near the new wall emitted a smell of musk. The grave was discovered, and the Prince built a vault over it, for the inmate was evidently a saint. From this circumstance the saint is up to this day called 'Sháh Náfah,' from the Persian *náfah*, a 'pod of musk.'

بسم الله الرحمن الرحيم \* نصر من الله وفتح قريب و بشر المؤمنين \* بناء هذا  
الكنبذ في عهد سلطان العادل سيد السادات \* جميع السعادات علو الدنيا و الدين  
ابو المظفر حسين شاه سلطان خلد الله ملكه و سلطانه \* بانى خير دنيا شاهزاده  
ساجه الله تعالى في الدارين \* سنة ثلث و تسعمائة ||

In the name of God, the merciful and the clement! A victory from God, and a near favour, and announce the joyful tidings to the faithful [Qorán, lvi, 3]. The erection of this vault (took place) in the reign of the just king, the Sayyid of Sayyids, the receptacle of auspiciousness, 'Aláuddunyá waddín Abul Mnzaffar Husain Sháh,—May God perpetuate his kingdom and rule! The builder of this religious edifice is Prince Dányál—may God Almighty preserve him in both worlds! A. H. 903 [A. D. 1497-98].

When I exhibited this inscription at the meeting of the Society in July last, I alluded to the following passage from Prinsep's *Antiquities* (Thomas's edition, Useful Tables, p. 273) regarding the invasion of *Ásám* by Husain Sháh—

1498 *Ásám* invaded by Dulál Ghází, son of Husain Sháh  
Musundár Ghází  
Sultán Ghiásuddín.

As 'Dulál Ghází' is scarcely a Muhammadan name, the prince alluded to is evidently this Dányál. A short description of the invasion was given by me above, p. 79. The author of the *Riyáz* gives a few particulars, but without quoting his source. As Stewart has passed over the details, I translate the passage, as given in the MS. of the *Riyáz* in the Asiatic Society's Library. "After having reduced the Rájahs of the Districts as far as Orísá, Husain took tribute from them. After this, he resolved to invade the kingdom of *Ásám*, in the north-east of Bengal, and he set out with a large army of foot and a numerous fleet, and entered the kingdom and subdued it as far as *Kánrúp* and *Kántah* and other districts, which were under powerful Rájahs as *Rúp Náráin*, *Mál* (*Pál*?) *Kunwar*, *Gosá Lak'han* (?) and *Lachmí Náráin*, and others, and collected much wealth from the conquered land, so that the Afgháns, after destroying the palaces of those [Rájahs], erected palaces. The Rájah of the country, unable to withstand, withdrew to the mountains. Sultán Husain left his son with a strong army in *Ásám* to complete the settlement of the country, and returned victoriously to Bengal.

After the return of the Sultán, the Prince pacified and guarded the conquered country; but when the rains set in, and the roads were closed, the Rájah issued with his men from the hills, surrounded the Prince, and cut off his supplies. In a short time, they were all killed."

It is not said who 'Musundár Ghází' and 'Sultán Ghiásuddín' are, whom Prinsep mentions as having gained a footing in *Ásám*.

2. *Náçiruddín Nuçrat Sháh*. Historians also call him *Naçíb Sháh*, but this name does not occur on inscriptions. I do not know whether the Naçibpír in Tánçah is connected with his name. His other name, Nuçrat, occurs often enough in Bengal geography, as also those of his brother Mahmúd and his father Husain Sháh. We have—

1. Husainsháhí, in Maimansingh,  
Nuçratsáhí, in Pabnah, Jasar.  
Mahmúdsáhí,\* in Pabnah, Jasar.
2. Husainábád, in Tánçah and in the 24-Parganahs.  
Nuçratábád, in Ghorághát.  
Mahmúdábád, a whole Sirkár (Northern Jasar and Bosnah).
3. Husainpúr, in Nadiá, &c.  
Naçibpúr, in Tánçah.  
Mahmúdpúr, in Dínáçpúr.
4. Husain Ujyál, in Nadiá.  
Nuçrat Ujyál, in Maimansingh.

It may also be of interest to remark here that the people of Chátgáon (Chittagong) ascribe the first invasion of their District and their conversion to Islám to Nuçrat Sháh. I extract the following passage from a Persian History of Chátgáon, entitled 'Ahádís ul-Khawánín' or 'Tárikh i Hamídi.' This History was written by the late Maulawí Hamídullah Khán Bahadur, and was printed last year at Calcutta (8vo., 441 pages, with 34 pages of errata and additions). It contains many interesting facts. The author says (p. 17)—

In former days, wandering Façírs and poor Muhammadans came to Chátgáon district, and built opposite to Hindú shrines and Mug temples spurious graves, giving out that they were the resting-places of the renowned saints Báyazíd of Bistám† and 'Abdul Qádir of Gilán, who never put their feet on this heathenish shore. These façírs made some money and attracted Muhammadan pilgrims from the neighbouring districts. And about 250 or 300 years ago, Náçiruddín Nuçratsháh, a king of Bengal, conquered the territory, fighting with the Mugs, and introduced in

\* In consequence of the Bengali spelling "Mahamodshahec," this name is often corrupted to Muhammadsháhí. Thus in Mr. Westland's valuable Jessore Report, 'Husainábád' occurs on Husain Sháh's coins.

† *Vide* Westland's Jessore Report, p. 19. He calls him 'Bazid Bostau,' evidently a Bengali corruption.

Châtágáon Muhammadan rites, so that it became a *Dáru'l Islám*. From ruins and legends it would appear that this Nuçrat Sháh Pádislááh, who was a king or a prince of Bengal, went after the destruction of Gaur, with a large number of Musalmán and Hindú emigrants, to Eastern Bengal, and attacked the Mugs, took their town, and made it a domicile for his men. The reason for his emigration to these parts was this. Ono Alfá Husainí of Baghdád, a descendant of Fátimah [the daughter of the prophet], a great merchant, who possessed much wealth and many slaves and owned fourteen ships, had repeatedly been to Châtágáon, and he used afterwards to go to Bengal, where he urged the king to conquer the district. He also assisted him with ships and material, and thus raised the standard of victory (*nuçrat*) in that country. Husainí, for this reason, became the king's son-in-law, and lived honored and distinguished. In fact up to the beginning of the present time, his descendants were the aristocracy here, and the late Mir Yahyá Islámábádi, founder of the well-known Madrasah, Mullá Mu'indín Soudipi, and others, traced their descent from Husainí.\*\*\* Of the antiquities which point to this religious king, I may mention Mauza' Fathábád, which was so called in remembrance of the conquest (*fath*), and also the great tank in Fathábád, and the mosque there, which was built of enamelled bricks. I have myself seen Nuçrat's mosque with its coloured bricks; but it is now broken and ruined and filled with rubbish. His great tank, the length of which is 700 paces, more or less, still exists, but the water has become bad. On account of the wickedness of the neighbouring people, the trade of the place has declined. People also say that a *pucca* honso stood near it, which decayed and got covered with jungle and was full of snakes. Hence people set it on fire, and burned it down with the serpents and all. But prior to Anrangzib's conquest, no Muhammadan king besides Nuçrat Sháh is said to have come here.

Of the antiquities from the time before the Mughal conquest, but after that of Nuçrat Sháh, I must mention the old mosque near Fathábád, in Hát Hazárá [12 miles north of Châtágáon]. A very strong pillar is said to stand in it, from which water constantly trickles. The foundation of the town of Bhaluah, and the digging of the Bhaluah tank, are generally referred to the time of Nuçrat Sháh.

Of the inscriptions belonging to the reign of Nuçrat Sháh the earliest is one found by General Cunningham on a mound near Sa'dipúr, Sunnárágáon. I read it as follows:

قال الله تعالى وان المساجد لله فلا تدعوا مع الله احدا وقال النبي صلي الله عليه و سلم من بني مسجدا لله يبتغي به وجه الله بنفي الله له مثله في الجنة بني هذا المسجد لله في عهد السلطان المعظم المكرم السلطان ابن السلطان ناصر الدنيا والدين ابو المظفر نصرتشاه السلطان ابن حسين شاه السلطان الحسيني خلد الله ملكه وسلطانه وبناه لوجه الله مع بيت السقاية ملك الامراء والوزراء قدوة الفقهاء والمحدثين تقى الدين ابن عيين الدين المعروف ببار ملك المجلس بن مختار المجلس ابن سرور سلمه الله تعالى في الدارين في سنة تسع وعشرون وتسعمائة //

God Almighty says, 'Surely the Mosques belong to God; worship no one else besides God. The prophet says, 'He who builds a mosque for God, seeking thereby the reward of God, will have one like it built for him by God in Paradise.

This mosque was built in the reign of the great, the liberal king, the son of a king, Náçiruddunyá waddín Abul Muzaffar Nuçrat Sháh, the king, son of Husain Sháh the king, the descendant of Husain [Al Husainí],—May God continue his kingdom and rule! It was erected, in order to obtain the reward of God, together with the well, by the Malik ul Umará wal-Wuzará, the chief of the lawyers and teachers of the Hadís, Taqí uddín, son of 'Ain uddín, known as Bár Malik ul-Majlis, son of Mukhtár ul-Majlis, son of Sarwar. May God preserve him in both worlds! In the year 929 A. H. [A. D. 1523]

It is a pity that this inscription does not mention the month; for if it did, we could approximately fix the death of Husain and the accession of Nuçratsháh.

Another inscription of Nuçrat Sháh, referring to A. H. 936, was published in this Journal, Vol. xxxix, 1870, p. 278, and I now add a reading of the *Qadam Rasúl* inscription of 937, of which the Society has received two rubbings, one from Mr. W. L. Heeley, C. S., to whom the Society owes a large collection of Gaur rubbings, and another by General Cunningham, whose splendid collection of Hindú and Muhammadan inscriptions of Upper India and Bengal has just reached the Society.

قال الله تعالى من جاء بالحسنة فله عشر امثالها \* بني هذه الصفة المطهرة  
وحجرها التي فيه (sic) اثر قدم رسول الله صلي الله عليه وسلم السلطان المعظم  
المكرم السلطان ابن السلطان ناصر الدنيا و الدين ابو المظفر نصر شاه السلطان بن  
حسين شاه السلطان بن سيد اشرف الحسيني خلد الله ملكه وسلطانه واعلى امره  
وشانه في سنة سبع وثلاثين وتسعمائة ॥

God Almighty says, 'Ho who brings the good deed, will be rewarded ten fold.' [Qorán, vi. 161]. This pure dais and its stone, on which is the foot print of the Prophet—May God bless him!—were put up by the great, generous king, the son of a king, Náçiruddunyá waddín Abul Muzaffar Nuçrat Sháh, the king, son of Husain Sháh, the king, son of Sayyid Ashraf ul Husainí,—May God perpetuate his kingdom and rule, and elevate his condition and dignity! In the year 937, A. H. [A. D. 1530-31.]

The *Riyáz* and Stewart give the date of the *Qadam Rasúl* to be A. H. 939, but the rubbing clearly shews 937.

Nuçrat Sháh was murdered by his eunuchs in 939. This year, though not mentioned in the *Riyáz*, is yet implied by his account, whatever his source may have been. The *Tabaqát* gives a short account of Nuçrat's reign till 939, and then says—"After this, the history of the Bangális has not come to hand. Naçib Sháh reigned eleven years, and shortly afterwards, Bengal was taken by Sher Sháh." Firishtah's account is extraordinary and unreliable. He says that Naçib died in 943, but that the manner of his death was unknown. He was succeeded by Mahmúd, a *Bangáli nobleman*, who being attacked by Sher Sháh fled to Humáyún. The *Riyáz* adds that some historians say, Nuçrat Sháh reigned sixteen years, others thirteen, others still less.

3. 'Aláuddín Firúz Sháh, son of Nuçrat Sháh. The *Riyáz* is the only history that mentions him under the name of Firúz. His source is unknown to me. The existence of this king is now proved by the above inscription (p. 332). General Cunningham has had for some time in his possession a sealing-wax impression of a coin belonging to this king. The coin is, I believe, in the British Museum. Stewart and Marsden give Firúz Sháh only three months. The MS. of the *Riyáz* in the Society's Library unfortunately appears to be defective in this part, the passage being—

هذوز سه سال (sic) سلطنت كرده بود (؟) كه سلطان محمود بنگالي (كه) يك از  
هژده پسر سلطان علاؤ الدين حسين بود و نصرت شاه او را باصارت سر بلندي داده  
بود و نازگي نصرت شاه [ تا زندگي نصرت شاه ؟ ] سلوك امرايانه مي داشت درين  
وقت قابو يافته فيروز شاه را بقتل آورده بر سرير سلطنت بورئنه پدر خود جلوس نمود ۱۱

He had reigned.....(?) three years (?), when Sultán Mahmúd of Bongal, one of the eighteen sons of 'Aláuddín Hnsain Sháh, who had been raised by Nuçrat Sháh to the position of an Amír, and who during the life of Nuçrat Sháh had been treated as such, found an opportunity and killed Firúz Sháh, and ascended the throne of royalty among the heirs of his father.

4. *Ghiásuddín Mahmúd Sháh*, the last independent king of Bengal (910 to 944). He is the "El Rey Mamud de Bengala" with whom Alfonso de Mello made a treaty, as will be found in Barros' 'Da Asia.' When besieged in Gaur by Sher Sháh's army under Jalál Khán and Khawáf Khán, he applied to Nunode Cuna, the governor of the Portuguese settlements, for help; but the nine ships sent to him did not arrive in Bengal till after the surrender of the city (944). Mahmúd's fate is known the *Tárikh i Sher Sháhi*.\* The *Akbarnámah* (Lucknow Edition, I, p. 184) calls Mahmúd "Naçíb Sháh." According to the *Riyáz*, Mahmúd died at K'halgáon (945), from grief at the loss of his two sons or from the wounds he had received in defending Gaur.

The only inscription that I have seen of Mahmúd Sháh is the following from General Cunningham's collection. It refers to the building of a mosque in Sa'dullahpúr, Gaur, by a lady whose name is not mentioned.

قال النبي صلى الله عليه و سلم من بنى مسجدا لله بني الله له بيتا مثله في  
الجنة \* بنى هذا المسجد الجامع في عهد السلطان ابن السلطان غياث الدنيا  
والدين ابوالمظفر محمود شاه السلطان ابن حسين شاه السلطان خلد الله ملكه  
و سلطانه و بانيه بيبي التي دامت سيرها و ادام الله معاليها في سنة احدى اربعين  
و تسعمائة ۱۱

The Prophet says, 'Ho who builds a mosque for God, will have a house like it built for him by God in Paradise. This Jami' Mosque was built during the reign of

\* Vide the translation of this interesting history by the Hon'ble E. C. Bayley, in Dowson's edition of Elliot's History of India, IV, pp. 360 and 364. The 'Bahrukúndah' mentioned there, is Bharkúndah in Bírghúm (vide Aín text, I, 406).

the king, the son of a king, Ghiásuddunyá waddín Abul Muzaffar Mahmúd Sháh, the king, son of Husain Sháh the king,—may God perpetuate his kingdom and rule. Its builder is a lady,—May she long live, and may God continue her high position! 941 A. H. [A. D. 1534-35.]

*A Picnic in Ancient India.*—By BĀBU RĀJENDRALĀLA MITRA.

The Vedas represent the ancient Indo-Aryans to have been eminently religious in all their actions. According to them, every act of life had to be accompanied by one or more mantras, and no one could rise from his bed, or wash his face, or brush his teeth, or drink a glass of water, without going through a regular system of purifications, salutations, and prayers; and if he really did practice all the rites and ceremonies enjoined in those works, his life doubtless must have been an unbroken chain of religious observances from birth to burning-ground. It would seem, however, that the bulk of the community did nothing of the kind. Certain sacraments and initiatory rites everybody had to go through, and well-to-do persons had to celebrate feasts and fasts from time to time; but in all such cases, the heaviest burden they had to bear was a pecuniary one, the actual performance of the ceremonies being left to the priesthood. Before the Tántric form of worship got currency in the country, the S'údra had literally nothing to do by way of religious exercise beyond evincing a reverential devotion when he employed one or more Bráhmans to perform a sacrifice, or get through a sacrament, and to salute and bow as often as required. No Vedic mantra could be repeated by him even when offering water to the spirits of his ancestors, and there was for him no other set form of prayer wherewith to address the Great Father of the universe. The Vais'ya and the Kshatriya, as belonging to the twice-born classes, and having the right to wear the sacrificial cord, were at liberty to repeat Vedic mantras, and had to repeat them when going through particular sacraments, or performing s'ráddhas; but like the S'udras before the Tántric period, they had no regular service for daily observance beyond one or more salutations to the great soul of the sun, or the repetition of the Gáyatrí. At the periodical feasts and fasts they, as Yajamánas, or the institutors of sacrifices, provided the wherewithal to perform the rites and ceremonials, installed the priests in their respective offices, and recompensed them for their labour. But in the actual work of repeating mantras, offering oblations, and going through the ritual, they took but a slender share.

It was the Bráhman only for whom the Vedas enjoined an endless round of rites, ceremonies and observances, innumerable mantras for repetition on different occasions, and a host of fasts and penances extending from three